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INTERNATIONAL BIBLE STUDY.

October 9th, 1881.—Exodus II. 5-15.

"AND the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child; and behold, the babe wept. And she had compassion on him and said, This is one of the Hebrews' children." 5. 6. The law of Egypt demanded that the male children of the Hebrews should perish. At various periods, in various lands, attempts have been made to keep down population, and we are not without philosophers at the present day who would limit the prolificacy of the race. The world being what it is, the wonder is that it should please God that so many people should be born into it, to inherit sin and death. The thought presents itself, why not modify this law of increase so that the ranks of sinners shall be thinned out, and the Prince of this world be cut off from obtaining recruits for his forces? But the gifts of God are without repentance, i. e. are irrevocable; and the law of multiplication dates from Eden; and it would be a confession of defeat for God in this way to steal a victory over the power of darkness. But every man that comes into the world, finds ready for him not merely an inheritance of sin and death, but a birthright of salvation and everlasting life in Christ. No one can tell what great benefactor of human society may come forth from the ranks of even the most degraded. Man, who can hardly take a step without stumbling, fancies that he could suggest improvements in the Government of the world.—

How great the agony of the mother of this babe when with her own hands she committed her darling to the waters; but no, she had faith in God and committed the infant to his loving care. The child had an enemy in every Egyptian, and its safety depended apparently on its being carried to some non-Egyptian home. But the God in whom she trusted showed his power to make all things subserve his ends, by guiding it to the very palace from whence went forth the decree for its destruction. Moses would have done well to remember this when at four score years of age the Lord bade him go to the palace of Pharaoh with a message for the release of the Israelites.

The child obtains the loving attentions of the daughter of Pharaoh, and the providence of God secures for him the continued care of his own mother. For before the youth should be indoctrinated into the wisdom and manifold knowledge of the Egyptians, it was fitting that he should have as the ground work of the whole, the knowledge of God's dealings with the seed of Abraham. As the very foundation of his mental and moral being, were the manifestations of Jehovah and the exceeding great promises

made to Abraham, Isaac and Jacob. Faith in God enabled him to understand the marvellous providence which placed him so near the throne of Egypt, as designating him to be the means in God's hand for the deliverance of the Israelites.

"And it came to pass when Moses was grown, that he went out unto his brethren and looked on their burdens: and he spied an Egyptian smiting a Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand." 11, 12. He was now about 40 years of age. With what eagerness would we peruse a diary kept by him during the twenty years of manhood passed in the royal palaces. Whatever he may have been in the interim, we find him at forty years of age animated by a great zeal for the oppressed Israelites, and an intense desire to effect their deliverance from the Egyptian yoke. The first thing to be accomplished was to secure the confidence of the Israelites, so that they would joyfully recognize him as their leader and consent to be led by him. But they would naturally distrust him, thinking that his sympathies would be with the court in whose splendours and delights he was permitted to share and deeming it idle to expect him ever to identify himself with a people so despised and disliked as the Israelites. On one occasion he saw an Egyptian maltreating a Hebrew; his blood boiled at the sight, and he interposed on behalf of his brother, and in the strife that ensued between the Egyptian and himself he slew his adversary and buried his body in the sand. He supposed that the Hebrew whose part he had taken would hasten to notify the Hebrew community what a friend they had in Moses, and that they would draw the inference that he was willing to be their champion and their deliverer. As Stephen puts it, "he supposed that his brethren would have understood that God by his hand would deliver them; but they understood not." They dared not confide in him. They did not feel in any position to cope with the power of Egypt, the mightiest of existing Governments. God's time had not come for the liberation of Israel. They had not yet had a sufficiently prolonged experience of the bitterness of bondage in an idolatrous country. They were to be prepared to appreciate the blessings of theocracy, by drinking to the dregs the cup of serfdom. And that Moses might be fitted for the exalted position of Leader and Law-giver, it was necessary that he should be made the meekest of men by forty years of exile, toil and obscurity. For forty years he was to cherish the deep humiliation of a life in which the most magnificent opportunities and prophecies had been utterly wrecked. He was to go all through the term of an ordinary life a disappointed man, except so far as he gathered faith from the remarkable providences of

his early life. It is evident that he did not lose faith in God, and was probably made aware from time to time that God had gracious purposes concerning him.

WEEKLY REVIEW.

—DEAN Stanley, in an article that saw the light just before his removal from this earthly scene, referring to the Westminster Confession particularly and other Confessions generally, says:

They each speak of the particular parts of the truth, or supposed truth, which occupied the age when they were compiled. The old confessions of the Christian Church make no mention whatever, for example, of the duties of man to man; they are entirely occupied with the relations of the divinity; we must take into account that this was their object.

Now if it be a true statement of the matter, that these great Creeds and Confessions were specially drawn up for the purpose of antagonizing certain aspects of heterodoxy peculiar to the age in which the confessions were drawn up, and who will deny its truth? it follows that they are very ill adapted to answer the needs of other ages. How ill adapted is the Westminster Confession to the special trials through which the church is passing at the present day, will appear from the following quotation from the same article:

There is yet another omission. It is one which leaves open the whole field of Biblical criticism; it is one which leaves the case of Dr. Robertson Smith entirely outside the Westminster Confession. There is not one word to say who is the author of any particular book—whether one or many—at what age any book is written—whether it is historical or parabolic—with what object it was written. It is the same with the Thirty-nine Articles. When the question arose first in England with "Essays and Reviews" and the Bishop of Natal, there was much astonishment to find that the authorized Standards of the Church of England had nothing to say about the points in dispute. The mass of the clergy and less educated laity almost stamped and gnashed their teeth to find it so. Eleven thousand clergy protested against the decision, and a distinguished body of laymen, including the very highest in the political world, thanked those who voted against the decision. But they beat the air in vain, for the Church and the law were alike impervious to their cries. Not one word could they produce of a decision or a shadow of a decision on any disputed point of criticism; and in point of fact it was decreed by the Supreme Court of Appeal that there was none. So is the case of Dr. Robertson Smith. Let any agree or disagree with his book. But there is not one syllable in it that conflicts with the Westminster Confession. And therefore, as far as the statements of the Church of Scotland and of the Free Church are concerned, he is absolutely free to say what he likes; and if the Free Church Assembly has deposed him from his chair, it might just as well have deposed him for having travelled in Arabia, or for being a good mathematician. And his remedy is in his own hands.

He is accused of having broken his contract. He has not broken his contract, and he knows that he has not broken his contract. It is the Free Church Assembly which has broken the contract.

We draw from this a different conclusion from that which the late dean of Westminster appears to have contented himself with. As neither the Westminster nor any other Confession can be an adequate standard for the determination of truth and error in all ages and climes, it seems to us that they should give way to that which alone can be this viz. the word of God. The vital question, in the Free Church and out of it, is, how far are the opinions advanced by Robertson Smith in harmony with the teachings of the Bible.

—SOME time ago we referred to an invitation to prayer issued at Bangalore. Christians were asked to unite in prayer for a general outpouring of the Holy Spirit, upon all preachers of the word, upon all converted people, upon the unconverted Europeans and Eurasians in this country, and upon the heathen. The time suggested was Sunday. We now learn that a Prayer Union on this basis has been formed, with 133 members, who are very desirous that others should be made acquainted with the movement and join in it. "A suggestion is being sent to England that one of the well-known Evangelist Preachers should come out and seek the revival of pure and fervent religion among the churches which seem to need it. Prayer is specially asked that this end may be happily accomplished. Parties wishing to join this Prayer-Union, may address A. S. L. Post Office, Bangalore.

—WE have been asked this question: "Can a man be saved who is ignorant of Christ's atonement, if he is honestly acting up to his conscience and convictions? If the Lord should consent to save him, would it not be necessary to work a miracle in order to do it?" It is well to keep in mind that the Bible does not undertake to answer all possible questions relating to the Government of God, but simply to give those to whom it comes the light they need in order that they may do the will of God and come to the help of their fellow-men. The fact that the Gospel is commanded to be preached to every creature is evidence that it is necessary to all. Men are to be judged by the light which they have, not by the light which they have not, and the guilt of disobedience is according to the light enjoyed. The Gospel is an offer of salvation to those who are already condemned; its invitations and appeals are to those who are lost as regards any righteousness of their own. To know this is all that we need to know, that we may realize the obligation upon us to embrace and follow the Gospel and make it known to our fellow-men. He that knew his master's will and did it not shall be punished with more stripes than the one who knew it not and did it not. If any man will do the will of God, he shall not be left in ignorance of that will, any more than Cornelius was, in whose behalf several miracles were wrought. God's Providence is marvellously comprehensive, and we conceive that if a man in the heart of China were in the frame of mind that would lay hold upon the Gospel, the Lord of all would find means of communicating it to him. On one occasion a person asked the Lord Jesus, Are there few that be saved? He answered, Strive to enter in at the

straight gate, for many shall seek to enter in and shall not be able. The question was irrelevant; before we can enquire for others we must enquire for ourselves. A man who has not himself accepted the divine offers of life is in no position to reason about the salvation of others. There is not a single promise of light for those who are enquiring about the duties and privileges of others. Peter is ready to ask, What shall this man do? But the answer is, What is that to thee? Follow thou me.

—THE Methodist Ecumenical Conference met in London on the 7th ult. They met in City-Road Chapel, the birth-place, in some sense, of modern Methodism. The Rev. Dr. Osborn, President of the British Wesleyan Conference, occupied the Moderator's chair. There were 200 delegates, representing ten different bodies of the eastern section; and there were 185 from the western section, representing 17 different bodies. The English Wesleyans were 86 and there were 80 names called for the M. E. Church of America. Bishop Simpson preached the Conference sermon, extracts from which, as reported in the *Record*, are given in our Miscellany. Afterwards there were addresses of welcome to the foreign delegates with responses, and on the evening of the first day 900 guests sat down to dinner in the Mansion-House, on the invitation of the Lord Mayor, Mr. MacArthur, a well-known Wesleyan. In receiving the delegates Mr. MacArthur said that never was Methodism more united than at present, or more conspicuous for faith and good works. On the second day of the Conference Bishop Peck presided; after devotional exercises, the Rev. Wm. Cooke, D.D. Methodist New Connexion, read a paper on the hand of God in the origin and progress of Methodism, the subject of the day. It was estimated that the present number of Methodist communicants throughout the world was 4,762,000. In all the history of the Church of Christ there is not, we believe, another example of such a growth within the limits of a century and a half. There would naturally be in the Conference (which is itself the fruit of this extraordinary growth) a tendency to dwell with satisfaction on this unequalled development; still, there is enough in the history of the church to supply a note of warning against the presumption that the same rate of development will be continued. One of the notable facts of the Conference was the presence of coloured bishops from the southern United States. We take the following from the notice in the *Record*.

The speakers to the paper on Statistical Results were the Rev. M. C. Osborn, Secretary to the Wesleyan Missionary Society, who entered into the statistics of British Methodism; the Rev. Dr. Buckley, a clergyman of the Methodist Episcopal Church, New York City, and editor of the *Christian Advocate*; Bishop J. W. Hood, of the Methodist Episcopal Zion Church, Fayetteville, North Carolina, who spoke with pride of his people, who, though but just emerged from slavery, had built 500 churches, and now numbered 200,000 communicants; the Rev. Professor Crook, who thought the number of adherents to Methodism might be best found by multiplying the communicants by 2½, and on this basis reckoned the Methodists throughout the world at between 15,000,000, and 17,000,000; the Rev. Dr. Rigg, Principal of the Wesleyan Training College, Westminster; the Rev. J. Wood, M. A., Primitive Methodist Minister at Leeds, and lastly the Rev. Dr. Reid, of the Methodist

Episcopal Church, and Missionary Secretary, New York City.

It was suggested by the Rev. A. M'Aulay that twenty minutes should be devoted to prayer for the restoration to health of General Garfield. The suggestion was at once adopted and acted upon.

On the resumption of the sitting after the usual adjournment, two other papers were read and discussed—the former an essay by the Rev. W. Arthur, M.A., on "Methodism, a power purifying and elevating society," and the latter one by the Rev. Alpheus W. Wilson, D.D., of the Methodist Episcopal Church, South, on "The Influence that Methodism has exerted on other religious bodies, and the extent to which they have modified Methodism."

There were in connection with the Conference "Love-feasts" last evening at Denbigh-road-Chapel (Wesleyan), Bayswater; at China-terrace Chapel (Wesleyan), Lambeth; at Bath-street Chapel (United Methodist Free Church) Poplar; and at Prince of Wales's-road Chapel (Wesleyan), Kentish Town.

The Conference is to be extended to the provinces, and the following dates are already fixed:—Wednesday, Sept. 21, and Thursday, Sept. 22, Leeds, Bristol, and Truro; Friday, Sept. 23, Newcastle-on-Tyne; Monday, Sept. 26, Sheffield and Hanley; Friday, Sept. 28, Birmingham.

We must wait till next week for the subsequent proceedings. We trust that one subject of enquiry will not be overlooked, viz., How far the five millions of Methodist members are animated by the spirit and aims that gave the movement such a power for good in the last century and this. There is such a thing as thinning out in diffusion, and it is a very important question how far the present Methodists compare as "a peculiar people, zealous of good works" with those of former days. Wesley himself in some of his sermons takes note of the tendency in Methodist communities that had prospered with regard to this world's goods, to lose their first love. Nothing so threatens the piety and spiritual power of a church as an influx of wealth. We fear that in the large cities of America the Methodist churches have been beguiled into an unhappy rivalry with other churches in the matter of ornate church edifices. We see that it is proposed to build a Methodist church in New York to cost £80,000.

—MEN that are at sea without fresh water to quench their thirst are sometimes tempted to drink salt water which only makes them delirious and precipitates their end. We find in Hall's *Journal of Health* a statement to the effect that under such circumstances relief is found by dipping the clothing in salt water and wearing it next the skin. It is said that the thirst is really slaked in this way. It would be very desirable to have this matter verified. Do the pores of the skin possess a chemical power, distilling and absorbing the fresh particles of water while rejecting the salt?

—WITH reference to the letter of "a Lay-Worker" in our Correspondence columns, we may remark that the question, "May we look for miracles?" was pretty fully considered by us in 1873 in a series of articles that appeared in February and March of that year. It was by faith in the identical promises that are given unto us, that the primitive Christians wrought miracles, or, to speak more precisely, obtained the manifestation of divine power in testimony to their ministry. Owing to the way in which all lands have been bound together in our day, whatever takes place at one point is immediately shared

by all the rest of the world, and such displays of the supernatural as accompanied the Gospel in ancient times, would now have a world-wide effect, and it is possible that God may require a restoration of the primitive faith in the church generally, before revealing his glory in miraculous ways. Some may remember that in the days of Irving certain good men got the idea that if they took up their abode in an unevangelized country and looked to God in faith they might expect the gift of tongues &c. They came to Bagdad and went through many trials and were blest of God, but did not see what they had expected.

—ONE curious result of the discovery of a Babylonian tablet containing some notices of the calendar of the eighth century before Christ, is that the Parsees of Bombay are proposing to correct their own calendar by it and begin the year at the vernal equinox.

—THE gentlemen who have the charge of our public hospitals in Bombay, or those who have made the regulations by which they are guided, are perhaps too much influenced by the fear that somebody will be admitted who has properly no claim upon the aid there procurable. Some are considered not sick enough and some are considered too ill, i. e. incurable, and are turned away. It is doubtless desirable that care should be taken that the provisions of these institutions should not be abused, but it also seems desirable that persons to whom they would be a real boon should not be liable to be turned away. The papers tell us of a woman who was refused admittance to the Sir J. J. Hospital because she was brought late at night, and who died before morning; the Coroner's jury thought she might have been saved if she had been admitted. Why should the advantages of such institutions be nullified by such a regulation as this? Every private practitioner is prepared to answer calls made at any hour of the night, and such attendance should not be wanting in a large public hospital.

—A Mr. Barch, some time ago a schoolmaster at Bolaram, was lately living in Bombay, and gave himself out to be the author of the letters signed *Nemesis*, but was arrested on Friday of last week on a charge of having obtained money from a Roman-Catholic dignitary in Madras by personating Father Kerr, the Victory's private chaplain. It is stated that he studied for priesthood in the R. C. church and was ordained deacon, but got no further. It appears however that *Nemesis* is a different person for he is writing in the *Times of India*, from Bombay, whereas Mr. B. has been removed to Madras to stand his trial.

—THE accounts of the meetings at Northfield convened by Mr. Moody, published by the *Christian* from Mr. Morgan's notes, are exceedingly interesting. The last No. of the *Christian* contains a notice of an address delivered by Mr. Francis Murphy on Gospel Temperance, which leads us to expect that this servant of the Lord will be as much used in England as he has been in America, not only in reclaiming drunkards, but in bringing about a better public sentiment with regard to the ordinary use of stimulants.

—THE *Sunday Mirror* does not see why Government should not accede to the prayer of the Hindoos of Mooltan with regard to the introduction of beef into their city. We deny that the religious convictions of the Hindoos are entitled to such respect as

would be implied in the prohibition of the slaughter of kine. We are quite willing that whosoever is so minded should abstain from the use of beef; but it is a very great misfortune for a man to have the idea that his daily abstinence is the perpetual accumulation of righteousness. People who have this erroneous conception of the value of their abstinence are apt to make light of moral obligations; they are so abnormally good in one direction that it matters little if they fail in other things. These cow-worshippers contract a feeling of aversion and contempt towards those who believe that God has given man liberty to eat meat, and it is not desirable to encourage them in this.

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SATURDAY, OCTOBER 1, 1881.

THE IMAGINATION.

THE Imagination in a constituent faculty of the mind. It may have been the avenue by which potent hostile influences have entered the mind, and for such reasons may be regarded with distrust by the Christian; it is nevertheless a good gift of God, designed to accomplish an important ministry in the development of our mental and moral nature. It may be compared in some respects to that department which sends out scouts in advance of an army, and to the right and left, to obtain information of possible dangers, difficulties and enemies. The imagination has to do with the possible, not with the actual. To save us from being taken by surprise, from being brought suddenly into the presence of uncomprehended difficulties and dangers, it is perpetually rushing on ahead of the actual to measure swords with all manner of possibilities, so that when some of these present themselves as actualities we may look them calmly in the face, conscious that we know them and know how to contend with them. While a man is yet in his sins, his imagination dances in front of his desires, stimulating them with pictures of possible happiness, possible but immensely improbable. It is under the law of the unregenerate nature, and mightily sways the mind for evil. But when a man turns to God and learns to walk by faith, there is no reason why the imagination should not be beneficent in its action. But the believer needs to be very much on his guard lest it should be a hindrance instead of a help. A mistake is sometimes made in this way; the believer argues from the fact that the Holy Spirit has been given him for his guide, that all the faculties of the mind are under the immediate sway of the Spirit and that consequently, what he imagines must be real. His altered mind causes his imaginings to be of things that are spiritual, of things pertaining to the godly life; and he is tempted to ascribe the scenes brought before him by his vivid imagination, to the Spirit, and to regard them as visions or revelations. This seems to have been the case with Swedenborg; he fell into the snare of regarding the scenes brought before his mind by his powerful imagination as revelations from God. Many others have fallen into a similar snare. They suppose that the imagination was a development of the evil of their own nature, and has no longer any real existence in the mind, and

that consequently what comes before their minds must be presented directly by the Spirit of God. This is a serious error. The imagination is just as essential to the mind's totality, as *fear*, *hope* and *memory* are. But its office is to deal with possibilities, not with actualities, and just here is the mistake made by those to whom we have referred. Let the believer take good note of the fact that he has an imagination, and that there is no sin in the exercise of this, except so far as it contravenes the principles to which he has been made subject, as when it brings before the mind scenes that solicit to evil or weaken the moral strength. Excessive action of the imagination is to be avoided. It must not become a rival to faith, but an auxiliary to it. We walk by faith not by sight; it is well to put ourselves occasionally, in imagination, in the midst of scenes not actual, that we may familiarize ourselves with the art of coping with them. Faith has to do with truth, and imagination must not militate against the truth. There is a morbid condition of the imagination in which it becomes a tormentor of faith; this is owing to the fact that faith has not reached its proper ascendancy over the mind, when fear is cast out, and the realized love of God saves the soul from doubting that the all-sufficiency of Christ will go with it wherever Christ may lead it. The imagination is designed to hinder us from ever resting in any attainments that we may have reached. No matter what height of excellence the soul may attain to, as soon as the situation is clearly apprehended, the imagination will presently be spreading its wings and telling of something higher.

The best development of the imagination is effected by the study of Scripture, prayerful and believing study. There is a great deal in scripture that appeals to the imagination, and while it feeds it purifies it.

A subject that has been a good deal discussed of late among English Christians is that of guidance by impressions. There is very great peril in allowing ourselves to be determined in our actions by impressions, for these may be caused by the imagination, or by our inclinations. The Spirit of God is the Spirit of truth, guiding us into the truth and sanctifying us by the truth; and we are told that the word of God is all that is necessary that the man of God may be perfect, thoroughly furnished unto all good works. We believe therefore that the Spirit of God leads us by guiding us into the truth; and in cases where the application of the truth is not obvious, by leading us to look impartially at the matter, and using our best judgment.

AS THE KING, THE ENVOY.

THE dignity of an envoy is as that of his master. On the supposition that he is accompanied by credentials that leave no doubt that he is the representative of his sovereign, his reception will still depend on the feelings entertained toward that sovereign by those whom he addresses. In the days of the Indian mutiny, in the dark hour when it seemed as though the English power were completely annihilated in India, there may have been a resident at the court of some native Prince, enjoying at first the highest consideration; but as the intelligence comes in day by day of the success of the rebellion, a visible change comes over the bearing of the prince towards him until at length he

finds himself a mere cipher, and even exposed to insults. His own character has not changed, but the power that he represents has undergone a great change in the estimation of this native court. Now the servants of Christ sent forth to preach his Gospel, in the world, are his ambassadors, his envoys, his representatives, and in order to their reception by those whom they address, two things are necessary; first, they must be accompanied by the needed credentials so that men may understand that they are really sent of Christ; and next, it is necessary that the power and dignity of Christ should be such as to command the respect of men. The same testimony from heaven that will accomplish the first of these conditions will also generally speaking, secure the other. Why are men inattentive to the Gospel that we declare unto them? It is not to them the word of one who is on the throne. The missionary is trying to pass himself off as the envoy of heaven, but he is not supported by any such evidence as the people can appreciate. Could they be brought to believe that Christ is indeed at the right hand of the Majesty of heaven and that the destinies of all men are depending on him, then his ambassadors would be immediately invested with corresponding dignity. It would be no more a question of their own ability and energy; the dignity of their sovereign would rest upon them and the right reception of their words would be felt to be a matter of life and death. During the days immediately preceding Pentecost, Peter and John might have been seen going through some street of Jerusalem, and the finger of scorn would have been directed to them as the deluded followers of the lately crucified Nazarene. But when the day of Pentecost was fully come, men were made sensible that "that Jesus whom they with wicked hands had crucified and slain was at the right hand of God" having all power in heaven and in earth, and that the wrath of God was coming on every soul that refused to believe on him. In the conceptions of men, in a few minutes, Jesus of Nazareth sprang from the tomb of a condemned felon to the highest place in the universe, and simultaneously their conceptions of those who claimed to speak in his name were equally exalted.

They were "endued with power from on high" by the simple fact that they were speaking in the name of One who was seen to be higher than all. Under any other circumstances Peter might have referred in vain to the prophecy of Joel and to the statements of the 16th Psalm, and the boldness and directness of his preaching would have seemed only to them a strained and idle attempt to save a sinking cause. The descent of the Spirit on the Day of Pentecost was specially designed to be a manifestation to the people of the fact that Christ was on the throne of God, the demonstrated Messiah. The three Hebrew youths spoke with great energy and power to the king of Babylon, but they only enraged him the more; but when he saw them in the midst of the burning fiery furnace, and One with them like the Son of God, immediately he was siezed with awe for the persons whom he had been trying to kill, and could not sufficiently honour them. The difference in his conduct was caused by the difference in his conceptions of him whom they represented.

Has not the great error of those who have been seeking to preach the Gospel among

the unevangelized in modern times, been this, that they have forgotten that the Master who sent them forth would himself take care that they were accompanied by their credentials, and have imagined that the responsibility of furnishing evidence of their mission was laid upon them? The first thing to be attended to is the certainty that the Lord has commissioned you to make known his glory among the heathen; this will probably not be obtained unless there is a complete surrender of yourself to the guidance of the Spirit. This being secured it will be for the Lord to bear testimony to the word of his grace, and acknowledge that these are the servants of the most High God making known the way of salvation. But for the most part, have we not contented ourselves with the belief that modern research and sagacity surrounded the Gospel with all the evidence necessary for the conviction of mankind generally?

REMINISCENCES. CXLII.

Diary, 1847.

Rules for reading the Bible.

1. Read with unbroken attention.
2. Get something new from every verse before you leave it.
3. Exercise faith in all you read, promises, commands, threatenings.
4. With self-examination.
5. Seek to have your affections stirred up by it. (3.)
6. Keep Jesus in view.
7. Read the Bible more than any other book, —more than all others.
8. Neglect no part of Scripture.
9. See the scene.
10. Read the text abundantly.
11. Examine yourself in what you have read.
12. Converse about what you have read.
13. Turn it into prayer.
14. Obey it, at once. Obey the commands, plead the promises.

August 3d, on board Ship Goodwin, at sea. [This was an ice-ship, and passages had been obtained for Mr. and Mrs. Wood and myself, besides whom there were no passengers. Bro. W. had been my classmate all through the Seminary course, and we were both designated by the Committee of the Am. Board to labour in W. India. Just before starting, Mr. Abbot of the Marathi mission reached the Mission House from India, and joined in commending us to the Lord on board.] A week ago to-day, Tuesday, left home for Boston. I have cause for greatest gratitude for the way in which God disposed the hearts of all, and for the strength given us. In the night, on the steamer, I had many seasons of strong emotion; but it was a night of much happiness. Wednesday afternoon I went to Andover, and stayed 24 hours with the students. Friday evening at Medford a missionary meeting, Dr. Anderson, Br. Wood, myself and Dr. Adams speaking. Saturday morning a N. E. storm; but it ceased, and at 11-30 a. m. religious exercises on board (Dr. Anderson and others.) Then sailed; but the wind left us some miles down the harbour, until 2-30 a. m., Sunday morning (July 31) when we made our final start. Some sweet letters from home reached me just as I was embarking. The very last moment, taking up a newspaper, I saw a notice of the *Silas Richards* at St. Helena, June 1. Probably Frank is not far from home at this time. [This, the only brother of Homunculus, had sailed in this vessel May, 1844, and had been absent 3 years and 3 months on a whaling voyage.] The goodness of the Lord in making me to know M. L. is to be never forgotten. The acquaintance has been a very great blessing to me. I have never been brought so near in spirit to any saint of God.

Let the recollection of her sufferings and Christ-like resignation, cause me to think light of all that God may lay upon me.

Why pain the Saviour by necessitating chastisement? He would sway us by his love.

12th. Began the *Mahratta*. [H. had found a *Mar. Grammar, Dictionary and New Testament* at the Mission Rooms in Boston, and had obtained permission to take them with him, to be used on the voyage in getting some knowledge of the language.]

19th. My mind is much occupied with respect to this crew. I feel as though I might as well be thrown overboard, as reach Bombay without the conversion of some of these souls. One thing astomishes me and that is the degree of love I sometimes feel for them. And some things have appeared to strengthen our faith. One of the worst of them expressed to me the other night, his desire to become a Christian. And the steward is sensible of his need of Christ. In addition to our other exercises, I expect to begin a Bible-class next Sabbath.

"For he that wrought effectually." Gal. ii. 8. It was thus that God gave him the apostleship, viz. by the effectual working of his Spirit, by communicating the mind that was in Christ.

26. I have meditated this morning, I hope not unprofitably, on the temptations of Christ in the wilderness. I have not felt of late as I should the necessity of apprehending the presence of Satan. I shall not have God's armour on until I see and estimate this great antagonist of God. Let me abide in the light. I never was in a position where I needed more vigilance. Let me take some potent word for a daily test, changing it every little while. "That ye might walk worthy of the Lord, unto all pleasing."

27. Have I done it? What is it to walk worthy of the Lord? To be looking unto Jesus incessantly. Exercising faith and feeling dependence all the time. Constant vigilance to know and do his will. Seeking his glory as a famishing man seeks bread. Making much of moments and opportunities. It consists in loving the Gospel, carrying on the Gospel in one's life. So to live as to impress men with the excellence of Christ, and have his approbation continually. What would the Saviour do in a four or five month's voyage at sea? Would He be all the time preaching, judging, censuring? One thing he would do: he would clothe himself in love. There would be a wonderful manifestation of love, expressed in ways they could recognize. He healed men of their bodily diseases in order that he might display his benevolent disposition in ways they could understand. For me to converse with them about these things that exclusively interest them is not in itself commendable, I think. I want to exhibit friendliness in a way they can recognize, and thus my Gospel will come to them with more power. But I doubt not that I overshoot the mark. I have not half grace enough, half self-denial enough. I have had some gracious converse with Bro. W. upon God in nature and the importance of seeing his excellence in that of his works. I pray God that I may make great progress in this during this voyage.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.] 7

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MR. EDITOR,—There is an evil under the sun about which I wish to say a few words to your readers. There are many Protestants in this country who send their children to Roman Catholic schools. Little they think that by so doing they put their children in the way that,—well to put it in plain language—in the way that leadeth to hell. Mr. Gladstone has clearly demonstrated that no one can become a convert of the church of Rome without placing his

conscience and freedom at the mercy of another. A priest who was converted to Protestantism some years ago at Monghyr declared that the church of Rome can never keep its promises to impart undenominational instruction. A church which maintains that the end justifies the means will not be very scrupulous about breaking its promises. If I had a thousand children and if I had all the silver and gold of the Bank of England for sending one of them to a Roman Catholic school I would not do it. I personally know a Protestant gentleman in this country who sent his daughters to a Roman Catholic convent. All of them embraced the Romish faith and one of them became a nun. He sent his boy also to a Roman Catholic college, and he has followed the same course. I have heard with my own ears those girls curse and swear in respectable society; the vilest blackguard could not take God's name more in vain than they did. And these girls were supposed to be very devout Roman Catholics. Let this serve as a warning to Protestant parents.

LUTHER.

DEAR SIR,—With regard to your commendatory Extract from the published lectures of Joseph Cook, on *Total depravity*, which appeared in your issue of the 3rd inst. I would ask leave to remark that it is not difficult to gauge from it the scope and tendency of Mr. Cook's theology in respect both to the value of the Atonement and the desert of sin.

Atonement according to him is only a means to rearrangement of the works of a moral clock that has got disarranged. The works (moral faculties) are all gold, silver, pearl, swung on diamond pivots still. There is no corruption about them, they have only got depraved by being out of gear, and sin is just like not coming up to time. Stretch such a thought as this out to infinity, and I defy any man in his senses to make any thing wicked out of it. Depravity may be curable disease, but nothing constitutionally wrong, going to the vitals and therefore incurable. It ought also, by the same rule, to be preventible and if taken early in a series of succeeding generations, why not get the clock in a certain line of descent so improved as to enable it to transmit its gradually acquired perfection to the one next in the series?

Again, see how it plays into the hands of the believers in the Larger Hope. Persuade a sinner he is out of gear, but his moral faculties only want rearrangement; that they are all gold, silver, pearl and diamonds, and do you think you will ever get him to believe that having failed to get re-adjusted in this life, all that fine valuable material is to be thrown away in hell for ever; that there won't be given him a chance, as long as the material lasts, of its being one time or other, all put back into its right place.

And then, what comes of the New Creation, if the saved believer is nothing more than a piece of moral mechanism, having once gone wrong, put right again? But I won't dilate on this—I trust you have hundreds of readers who will be horribly shocked, as I have been, by this extract from Joseph Cook. A friend persuaded me to read his volume on Biology, and I must say that what Mr. Cook attempts to do in that book is to give the lie to 1 Cor. ii. 7–16. He tries to make good the claims of revelation on a scientific basis; and I am told that in the city where the lectures were delivered, they have made a great impression. I have no doubt they did, and the impression will last till some scientific discoverer has dug up a misshapen petrified cocoanut, bearing some resemblance to the skull of an anthropoid ape, the diameter of which will be some thing more than just half the diameter of a human skull. He will then write a learned treatise about it in a learned magazine and forthwith there will be a jubilant howl raised throughout the scientific world that the missing link has been found. Of course, the sham will be found out sooner

or later, but until then, what will have become of the impression Mr. Joseph Cook has left on the minds of nine-tenths of those who have been carried away by his eloquence?

"My speech and my preaching" says St. Paul, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. *That your faith should not stand in the wisdom of men, but in the power of God.*" Demonstration there was, but not such demonstration as when you prove a biological or any other scientific problem, but demonstration of the Spirit, and this is the only demonstration that has power and with stand the shock of all the true or false scientific discoveries of this or any other age, however much they may seem to tell against God's revelation. May our faith ever stand in His power, not in the wisdom of men.

Moulmein,
15 Sept. 1881

Your truly,
G. W.

[Mr. Cook testifies distinctly that the moral ruin of man is such that only He who originally made him can restore him. No one can assert more emphatically man's dependence on the atonement for reconciliation with God and upon the Holy Spirit for the rectification of his nature. Is there in the unconverted man no sense of justice, no appreciation of truth, no gratitude, no sense of beauty, no faculty of love, no hope, no fear, no memory? If such were not in man the Bible would not be adapted to him in the way in which it is, for all these are abundantly appealed to in the Scriptures. Can a clock put itself together when its component parts have all been put out of gear? Till this is the case, Mr. Cook's illustration of the matter seems to us not irrelevant. Mr. Cook is doing a noble work in a noble way, and we wish him God speed. Not all who are called to the ministers are called to enter thus into conflict with the rationalism of the age; but we believe that Mr. Cook is.—Ed. B. G.]

DEAR SIR,—Permit me through your columns to invite the consideration by all of God's people of the following important question:—Have the ministers of the Gospel any grounds to warrant their exercising faith for the manifestation of miracles to accompany the preaching of God's word, in order that thereby the Heathen may be convinced of the Divine authority of that word? This question is one of great importance, and demands the prayerful consideration of at least all of God's ministers, who are endeavoring to make known to the Heathen the unsearchable riches of the Gospel of Christ. It should be examined by the light of God's word alone, and in view of the apparent difficulties in the way of the Heathen coming to a knowledge of God's Salvation, through faith in the Lord Jesus.

There are a few reasons which, I think constitute sufficient grounds to warrant God's ministers to exercise this faith. The first is,—God employed these means to convince the Heathen of the truth of Christianity, in the time of the early Christians, as the following Scriptures abundantly prove: "For I will not dare to speak of any things save those which Christ wrought through me, *for the obedience of the Gentiles by word and deed, in the power of signs and wonders, in the power of the Holy Ghost.*" Rom: 15th chap: 18th and 19th v. (Revised version). "And the people with one accord gave heed unto those things which Philip spake, *hearing and seeing the miracles which he did.*" Acts 8th Chap. 6v. In the 4th of Acts we read the Apostles prayed as follows: "And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." The answer to this prayer evidently, is thus recorded in Acts 14th 3 v. "Long time therefore abode they speaking boldly in the Lord, which gave testimony un-

to the word of his grace and granted *signs and wonders to be done by their hands.*" "Truly the signs of an Apostle were wrought among you in all patience, *in signs and wonders, and mighty deeds.*" 2nd Cor: 12th ch. 12 v. "Tongues (a miracle wrought in the mental nature) are for them that believe not." The 2nd reason I venture to give is:—The word of God directly declares that these signs will follow them that believe. See Mark 16th Chap. 17 and 18 v. Another reason perhaps may be the following:—The heathen do not, as a rule, believe the word as preached by the missionary, to be indeed the word of God; this unbelief in the mind, proves one of the chief obstacles in the way of their believing with the heart unto righteousness; the witnessing by them of supernatural works, wrought of God through His servants, would doubtless have the effect of producing this belief in the mind.

I leave it to any one else, who believes he can put forward sufficient reasons to shew why God's minister is not called to exercise this faith, to do so; only let his reasons be based entirely on the word of God, and let him have this important consideration before him, that the case of the heathen as regards their belief in God's word, is to a great extent, analogous to that of the Gentiles, to whom the apostles and earlier Christians preached. One of the chief of such reasons I believe is that which says;—The Scriptures had not been completed at the time the miracles referred to, were wrought, and that therefore, a need existed then, for God to bear witness to the Divine authority of His servants and of the word they preached, which necessity, now that God's word is complete, does not exist." This argument has some weight undoubtedly in the case of Christianized lands, where with the exception of some who, because they are not willing to renounce the sins they cleave to, suffer themselves to be deceived into the belief that the Bible which they well know, so condemns them, is not God's word—in the case of these countries, whose people with this exception, believe in the Divine Authority and commands of the Bible I say this argument has some weight. But, is this the case in Heathen lands? No. Those who have been permitted to engage at all in roadside preaching, know this sad fact only too well. In fact it is not an uncommon thing for the preacher to have told him, by one of his listeners, or by one passing by who thinks it not worth his while to listen, that what he is preaching, is all a lie. This being so, it may possibly be, that in countries where the Bible is generally believed in as the word of God, the need for the exercise of this faith has not been felt, and as a consequence, has not been exercised; but those who have at all been privileged to preach to the Heathen, I believe must feel painfully conscious of the lack of something in their labors, in order to the effectual conviction and conversion of those among whom they labor. There is reason to believe that a number of missionaries in their labors amongst the heathen, have preached the gospel as faithfully and powerfully, as many of God's servants laboring in Christian countries, and yet their labors have resulted in the gathering in of but few souls, while the labors of the latter have been crowned with success. May it not be, that the reason of this lies in the fact of the entirely different positions in which the Heathen, and those living in Christianized lands are placed, as regards the hearing of the word, through the existence in the heathen mind of the unbelief to which I have referred, and because of God's servants' not sufficiently recognizing this difference, and then acting as the circumstances demand? And what is more capable of removing this difference, and thereby bringing the souls of both into a position where the Spirit of God can work at the same advantage, than by the Heathen witnessing such supernatural works, wrought in connection with the labors of God's servants, as will readily be discerned to be marks of God's

own evidence to the truth and authority of the preached word? I believe nothing is more capable, for these are the means God used at the first in the face of circumstances which as I have said are analagous to a great extent to those existing in heathen lands.

Let God's people who, like the primitive Christians, are living in countries surrounded by thick darkness and superstition, not take the standard of their faith from those living in Christian lands, but let the Bible give them their standard and in view of the exigencies of the case, let them add to their faith for the working of spiritual miracles, the faith I have ventured to refer to, and then doubtless as in the primitives times, God will bear witness to the word of his grace by healing the sick, and working other miracles which will be at once discerned by the heathen to be of God? belief in the truth of God's word, is sure to be produced, in the mind at least; and thus, the way will be prepared for the Holy Ghost, by applying the truth, to work a greater than physical miracle, in the conviction and conversion of souls to Christ.

A. LAY WORKER.

28th September 1881.

NOTICES.

BAPTIST CHURCH. (Bellasis Road, Byculla.) It is expected that the Rev. Mr. Hormazdji of Poona will preach to-morrow at 11 A. M. and 6 P. M.

RECEIVED for the M. E. Church Khundwa, from Mrs. R. H. M. Rs. 12; J. M. M. 6; R. P. (Mhow) 250.

THE Rev. J. G. Deimler desires in this way to convey his thanks to those ladies and gentlemen who have very kindly responded to his appeal for *used* stamps. He would also take this opportunity of asking them kindly to continue supplying him with all such postal and other stamps that may come in to their possession. The proceeds of the sales will be devoted to missionary and other benevolent objects in this land.

The Lodge, Girgaum, Bombay.

Bombay Young Men's Christian Association. Members of the Association are cordially invited to a Prayer meeting to be held in the Hall of the new Building at the Apollo Bunder, at 8-30 p.m. Sunday the 2nd October. It is hoped that those connected with the society will make a special effort to be present. Pastors are respectfully requested to announce the meeting to their Sunday congregations. The hour is fixed to suit all concerned.

Y. M. C. A. Monthly meeting in the Hall of the Association, Apollo Bunder, at 8-30 p.m. Friday the 7th October.

All young men are cordially invited, and the representatives of the Association in the several churches are requested to make the meeting well known.

Epitome of News.

SATURDAY, SEPTEMBER 24.

—*Bombay Gazette*, noticing "The Occult World:" It would not take long to say what we think of this book. It may be a hoax; though if it is that, it presents about the most ghastly attempt at that form of literature we have ever had experience of. But there is too much

reason, in circumstances known to all our readers, to fear that the nonsense which finds its final representation, and as we hope its sepulchre, in the book before us, is not a long-continued effort to relieve the tedium of Indian existence. We have, on the contrary, to face the unpleasant fact that the author and one or two others who, like himself, had some claim to be accepted as representatives here of European learning and culture, have subscribed their faith to as ridiculous a scheme of things as ever called itself a philosophy, and that they have done so on the evidence of as patent a series of juggling tricks as ever imposed on the bumpkins at a village fair.

—A telegram has been received in Bombay announcing the death of Major Mant of the Public Works Department.

—Reuter's Telegram Company has, with the view of affording facilities for the economical transmission of private telegrams to and from the United Kingdom, decided to introduce from 1st October a new feature in its telegraphic business, viz, to place its codes at the service of senders, by means of which telegrams may be sent at a considerable saving in the cost of their transmission in plain language.

—The *Spectator* points out that as India is at present governed, the revenue from opium is absolutely indispensable to our rule. The method in which it could be replaced is not discernible, if even any alternative source of revenue exists. Yet it is quite certain that the Chinese Government has resolved to take up this question, and probably at no remote period. The letter of Li Hung Chang, published a few weeks ago, shows as much as that, and there are numerous other symptoms of such an intention? Nor should we be wholly blind to the fact that China can bring considerable material arguments into train against us, as well as moral considerations and appeals to our more generous instincts. The border States of India, from Kashmere to Burmah, supply the Chinese with an easily available means of causing us anxiety, if not serious trouble. At this very moment there is a Chinese Embassy at Khatmandoo, the Nepanlese capital, to remind us that that Indian State is vassal to the great Pekin Emperor. The concentration of a portion of the Kashgar army and the Thibetan garrison at Rudok would create universal alarm throughout Northern India, and the alarm would not be quite chimerical for the Chinese would be in a more favourable position to attack us than a Russian force would be in at Kabul. These considerations must not be lightly dismissed, as either idle fears or vain speculations. They represent a source of peril that time may bring to maturity. The Kuldja Treaty is a great triumph for the Chinese, who have achieved in its full extent the programme with which Tso Taung Teng set out from Kansuh, and which at the time most Englishmen thought ridiculous and unattainable. But for this country, its more important aspect is that it shows that the Chinese are resolved to carry their points at every risk, and that the opium trade is already doomed in the eyes of the Pekin Cabinet. It is for the Indian Government to show itself promptly alive to the consequences that must then ensue to the finances of India.

—*Times of India*: With reference to a paragraph which we quoted from the *Standard* the other day denouncing the conduct of the Church missionaries at Mombasa for their treatment of the natives, a correspondent informs an up-country paper that "the Superintendent there spoken of is Commander Russell, R. N., who, though connected with the Church mission at Mombasa, is invested with Vice-Consular powers, in virtue of which no doubt he considered it his duty to make use of such means as—in the rough state of society he had to deal with—seemed the only ones for the protection of property under his care. He may have gone beyond the bounds of his proper authority, but no doubt his intention was good and his action such as would be considered by some to be right under the circumstances. At all

events, the statement that the action alluded to was that of the missionaries, will perhaps need this modification to put the affair in its true light."

MONDAY, SEPTEMBER 26.

—Press Commissioner: A messenger to Chaman reports that the Amir defeated Ayoub on the 22nd. The Kabuli regiments deserted, and Ayoub decided on an action. Ayoub and the sirdars fled to Herat, abandoning guns and baggage. The losses on both sides are heavy. The Amir has not entered the city, but it was defenceless.

—*Bombay Gazette*; Simla, 24: The opening of the Fine Arts Exhibition took place this afternoon. His Honour the Lieutenant-Governor of the Punjab spoke eloquently on the success of the institution. His Excellency the Viceroy responded in an admirable speech, touching on all the points appertaining to the exhibition. Lord Ripon also alluded to the cramped accommodation afforded in Simla for such a purpose, and hinted that his views were in favour of such a building as that contemplated on the Simla Ridge.

—The Calcutta Tramway Company are about to try the experiment of working their cars by steam, and shortly expect to receive four engines from England. The experiment will be watched with great interest.

—*Lucknow Witness*: Calcutta: "Exceedingly interesting is it to witness the labors of the noble band of ladies who may be found every Sabbath among the saloons in Lall Bazar. They extend a cordial personal invitation to all they meet with in these places to visit the Coffee Rooms instead; and their success is truly astonishing. Men of every variety of temper, and degree of intoxication, with many reached before they may have begun to drink, and of every age, from the boy of fourteen to the shaggy old tar of half a century's experience, will respond most politely and promptly as a general thing. Not many require a second appeal, or refuse to follow them at all. There were thus gathered in the rooms, from four to five o'clock last Sabbath, (the time your correspondent was present) some seventy-five or a hundred men. When in the rooms, a number of the ladies busy themselves in conversing with them while they take their refreshment, and pledge books and Bibles are in ready use. Other ladies, younger sisters, at the same time form a choir in the Chapel-room. On the occasion referred to forty or fifty willingly spent the time with them in singing gospel hymns of their own selection. It is a good work.

—The enterprising Editor of *The Messenger*, besides continuing to send out monthly from Rangoon ten thousand copies of his little tract paper, has started a plan for a Book Wagon to sell Bibles, Tracts, and Religious works, English and vernacular, through the streets of Rangoon. It is an excellent undertaking, and we hope he may find forthcoming the requisite funds for which he appeals.

—*N. Y. Evangelist*; Rev. T. L. Cuyler in London: Saturday afternoon was the most thoroughly enjoyable one I have spent in England. Mr. Hall drove me through South London to the beautiful villa of Mr. Spurgeon at Upper Norwood, near the Sydenham Crystal Palace. Mr. Spurgeon purchased it a year ago in exchange for his house in Clapham; and it is a rural paradise. The great preacher, with a jovial countenance, came out of his door with both hands outstretched to give us welcome. Saturday afternoon is his holiday. For an hour he conducted us over his delightful grounds, and through his garden and conservatory, and then to a rustic arbor, where he entertained us with one of his racy talks which are as characteristic as his sermons. It may be no breach of privacy to give his estimate of the New Revision, which he pronounces a most valuable help to the study of the New Testament, but needing to be itself revised before it can come into universal use. He emphatically approves

of the suggestions of the American revisers, and regrets that they had not been generally adopted by their English associates. This feeling is expressed by many eminent clergymen whom I meet here.

Mr. Spurgeons's study is a charming apartment opening out on his lawn; the view extends for twelve miles to Epsom Downs. His parlor too is lined with elegant volumes. He showed us with great glee a portfolio of caricatures of himself; and then by way of contrast, a series of translations of his sermons in various foreign tongues. His comely wife—for a long time a suffering invalid—presided at the table with grace and sweetness; their twin sons have already entered the ministry, one in London and the other now in New Zealand. It was six o'clock on Saturday when we bade him "good-bye," and he assured us that he had not yet selected even the texts for his next day's discourses! "I shall go down in the garden presently," said he, "and arrange my morning discourse and choose a text for that in the evening: then to-morrow afternoon, before preaching, I will make an outline of the second one." This has been his habit for many years; he never composes a sentence in advance, and rarely spends over half an hour in laying out the plan of a sermon. Constant study fills his mental cask, and he has only to turn the spigot and draw. I parted from him with fresh gratitude for seeing once more the man who by tongue and pen has brought the precious Gospel to more souls than any man since the days of the Apostles.

TUESDAY, SEPTEMBER 27.

—Press Commissioner: A letter from Kandahar, dated 23rd inst., states that after the Amir had moved to Karez-i-Niko Ayoub occupied the old city. The Amir then advanced to seize the southern end of the hills above the old city. On his troops coming within range, Ayoub's guns opened fire, and the Amir then attacked. After some hours two Kabuli regiments in Ayoub's reserve fired on his Ghazis. Ayoub's force then broke and fled. Ayoub's loss is 250 killed; the Amir's about 50 killed and as many wounded. The Amir's force consisted of about 7,000 infantry and 8,000 cavalry, regular and irregular, and also 18 guns. Ayoub's force numbered about 5,000 regular infantry, 1,500 Herati horse, 10,000 Durani levies, and 14 guns. The city has been occupied by the Amir.

—Berlin has now an Orientalist Congress, which commenced its sittings on the 12th inst. Hebrew, Sanscrit, and Chaldean scholars and the learned in cuneiform inscriptions attended, and among the delegates who arrived from all parts of the world were several Buddhist priests from India.

—An important decision with reference to the disposal of girls for immoral purposes has just been given by the High Court of Madras. The question whether or not the disposal of the minor was effected with the intention or knowledge which must be combined with the disposal to constitute the offence, was a question of fact which must be determined according to the circumstances of each case. It might be notorious that girls devoted to the service of Hindoo temples almost universally lead a life of prostitution, and that the class by which such dedications are made are usually the class of professional prostitutes who intend that the girls should follow the same life to which they have themselves been devoted or which they may have adopted. In Chinna Ummal and others vs Tagarai Chetty, the plaintiffs, the Deva Dasis or the dancing girls of a temple alleged they were by custom entitled to a vote on the admission by dedication of girls to the service of the temple who were not related to or adopted by some one of the Deva Dasis for the time being, and they claimed an injunction restraining girls not so connected with them and who had not been elected by them from attending the pagoda in that character and interfering with the duly dedicated Dasis in the ex-

ercise of their office. At the same time it was not only conceivable, but it was within the knowledge of the court that the dedication to a life of celibacy might be an act not only innocent but influenced by the highest motives of religion and morality, and in the execution of the criminal law, no question of fact bearing on the guilt of an accused was to be presumed. In the end the court confirmed the conviction referred to, remarking that the minor female child of a dancing woman was as much within the protection of the law as the minor female child of a woman of the highest caste. In the other case the court ordered the discharge to be set aside, but if the several persons implicated give an undertaking that the children should not be devoted to a life of prostitution the trials are not to be proceeded with. The court, in conclusion, say that in any case which may arise hereafter it will be the duty of the magistracy to enforce the law—irrespective, we suppose, of the outcry that may be raised about interference with the religious usages of Hindoos.

—*Times*, on recent Babylonian explorations: The excavations which the explorer made in the mounds of Huhl Ibraheem, some ten miles east of Babylon, have restored records which prove that beneath these ruins were the remains of the temples and places of the city of Cutha, one of the great theological centres of Babylonia. In the southern portion of the larger of the two mounds, at Huhl Ibraheem, Mr. Rassam found extensive remains of buildings, chambers, and corridors, and the inscribed bricks or tablets recovered point to these edifices as being the remains of the great Temple of Nergal and his consort Laz, which was restored by the great temple-builder Nebuchadnezzar. To the biblical scholar the discoveries of these cities, Sepharvaim and Cutha, is a great gain, for from them were brought the men of Sepharvaim and the man of Cutha, who were placed in Samaria by the Assyrian conqueror, Sargon (2 Kings, xvii. 24-31). The descendants of these worshippers of Adrammolech and Anammolech and Nergal, the god of Cutha, are now to be found in the small white-robed congregation who gather round the high priest Yakub in the synagogue at Nablus. The traveller who visits these last remnants of the seed of Israel may carry his thoughts far back beyond the days of the Captivity, into the azure of the past, to the days when the ancestors of these men made the courts of Sit-Parra echo with hymns of praise to the Sun the "lord of light and golden rays."

WEDNESDAY, SEPTEMBER 28.

—The Str. *Indus* with English Mails left Aden for Bombay, Tuesday at noon.

—The telegraph line *via* Turkey was reported last night to be "perfect to Pera." It had been interrupted several months.

—News has been received in Paris that Mr. H. M. Stanley is lying dangerously ill half-way between Stanley Pool and the mouth of the Congo.

—Hajee Mahomed Sulleman, a hawker, was yesterday convicted before Mr Jayakar of selling obscene photographs and pictures at the Prince's Dock, and was fined Rs. 25. It would be well if a good rattanning accompanied the fine, in such cases.

—Five Jewish names of months are found in the recently-discovered tablet of Babylon, viz: Elul, Tishri, Ader, Niran and Jyar.

—*Overland Mail*, Sept. 9: The second ballots in Paris were held on Sept. 4, and resulted in a majority for the Republicans.

Commander Evans and the other surviving officers of the *Doterel* have been acquitted of all blame in connection with the loss of the vessel.

The total number of lives lost by the foundering of the *Teuton* is now ascertained to be nearly 300.

Amongst the deaths recorded this week are:—Major F. T. O. Hopson; Major-Gen. F. H. Syuge; Admiral H. E. Coffin; Right Hon. J.

Parker; Dr. W. H. Bradley, F.R.C.S.; Dr. Billing, M.A., F.R.S.; Dr. F. C. Henderson, Bengal Medical Service; Professor Dowson; and Mr. Winter Jones, Principal Librarian of the British Museum.

—*N. Y. Evangelist*: A young Chinaman, Huie Kin, a student in Lane Seminary, has been invited to St. Louis by his countrymen, Mo Lin, Ah Choy, and Le Mo Lin, all residents of St. Louis, engaged in the honorable vocation of laundrying. On Sunday afternoon last he delivered a lecture in the Christian Association hall. The project on foot, is to hold religious services in Chinese every afternoon for several weeks. Huie Kin was born in Canton and speaks the Cantonese dialect. When a boy he removed to San Francisco, where he was converted to Christianity.

One of the best known missionaries reports that the model "Broad" churchman is found in China. Many of the Celestials have become so liberal that they no longer discriminate between Confucianism, Buddhism, and Taoism. This missionary testifies that "though mutually conflictive and repugnant, these three systems live together in perfect harmony in China. The people believe in them all, and they belong to them all. Such is the latitudinarianism of the Chinese that they would neither see nor feel anything incongruous in being members of every Church, and subscribers to every creed upon earth."

—*Zions Herald*: The inferences which scientists are fond of making concerning prehistoric races and their habits, founded on relics, implements of industry, bones of cave-dwellers, etc., are ably reviewed by the *Christian at Work* in a recent editorial, which cites the investigations of Dr. Arthur Mitchell, who, in a ramble among the Hebrides, Shetland and Orkneys, came across a series of living specimens and industries which would answer splendidly every demand of the antiquary provided only they did not now exist—provided only they belonged to the past and could be now exhumed. Capital illustrations of human beings which are claimed to have belonged to the stone and bronze ages can be found to-day among "barbarians" now living—well-instructed barbarians, by the way—"only a few hours from the Parliament House and St. Paul's Cathedral." All of which goes to show that the wisdom of this world is often folly, and that even scientific conclusions which are apparently well founded, may prove unreliable.

THURSDAY, SEPTEMBER 29.

—The New York correspondent of the *Daily News*, telegraphing on the 8th inst. respecting the forest fires in various parts of the American Continent, says:—"Devastating fires are reported in the northern portion of Michigan. There has been no rain there for six weeks. The whole country is as dry as tinder. A few days ago the forest fires started, and whole countries have been swept by the flames. Great stretches of farming country have been desolated, farm-houses, crops, barns, and fences being all consumed. Many cattle perished, and alarming reports come of considerable loss of human life. It is said that as many as a hundred persons perished. The fury of the flames is described as appalling. The farmers left everything and fled for life. The weak and the ailing were left to perish in the flames. Sanilac and Huron Counties are the worst sufferers. They lie on the shore of Lake Huron. Five villages are said to be totally destroyed, and several others partially. In one village two entire families perished. The whole country is so dark and smoking that breathing is difficult, and lights are constantly burning. The people are terrified, believing the end of the world has come."

—*Times of India*: The outbreak of cholera among the pilgrims at Mecca is the most alarming event which has yet occurred in connection with the epidemic. The sanitary arrangement of the holy city of Islam is never very good, and the outbreak of cholera will have the effect

of dispersing the pilgrims to every point of the compass. In that fact lies the chief danger, for they are likely to carry the plague with them wherever they go.

—The following remarkable story comes from Simla:—A man of Jacob's Rifles came in lately to Quetta, stating that he had been captured at Maiwand, carried to Herat, and subsequently sold into slavery, whence he had just effected his escape. He further states that four men of the 66th and two of the Guides were also made prisoners at Maiwand, taken with him to Herat, and similarly sold as slaves, after which he had lost sight of them. It will be remembered that an Armenian, who not long ago made his way into this country from Herat and died recently at Umritsur, also brought a story that a British soldier, presumably from the description of his uniform a gunner, was detained as a slave in Herat.

—*Christian*, Mrs. Amanda Smith at Norwich; Much blessing was given on the Gospel services conducted by our gifted sister in the Victoria Hall, and at the Friends' Meeting-house, which was kindly lent for the occasion. Believers in Jesus have been so quickened in the Divine life, that it is confidently hoped the Lord's work has received a gracious impetus which will in the result prove mighty and far-reaching, redounding to the glory of our Immanuel in the increase and extension of his kingdom! The preacher seemed to lift her hearers into a higher and purer atmosphere, and to bring before them in vivid reality the powers of the world to come. At the concluding meetings held at the Victoria Hall, "eager, anxious throngs" crowded the place to its utmost capacity, large number being unable to obtain admittance, and at the close anxious inquirers were found all over the Hall. Many before leaving testified to the reception of Christ into their hearts by faith. As the writer of this notice requested prayer in the *Christian* for Aug. 18, he now begs of his brothers and sisters in Christ to unite with him at the throne of grace in giving utterance to gladsome thanksgivings.

FRIDAY, SEPTEMBER 30.

—*Bombay Gazette*: The citizens of Kandahar are, no doubt, by this time quite of the opinion of the Conservative party, that our withdrawal from the city was a great calamity. The bazaars have been partially looted by the troops, who were aided in the operation by the mob and the liberated prisoners. The Amir, it appears, was able to put a stop to the sack of the city—for the present at least—but he could only do so by giving up the surrounding villages to the soldiery, with permission to loot them up to a certain date. Possibly Abdul Rahman's troops may be made staunch by being thus rewarded for not going over to Ayoub in the battle. But it is certain that the effect produced upon the minds of the inhabitants of Southern Afghanistan will be to render them more favourable to Ayoub than ever, and to embitter them against the Amir.

—Same: Lahore, 29: The pundits and sirdars of Umritsur, in order to avert fever of a singularly virulent description, which destroys from one hundred and fifty to two hundred daily, and is regarded as another form of cholera, have begun the ceremony known as "Akhand Path," or continuous unbroken reading of the Granth, or Bible of the Sikhs.

—Deaths last week, 468; by cholera, 13.

—Season reports: Sep. 21; General Remarks.—Rain urgently wanted in parts of Nasik, Ahmednagar, and Southern Maratha Country; it is also wanted in Khandesh, Poona and Satara. Cholera much diminished everywhere; fever and cattle-disease continue in parts. Prices rising in Southern Maratha Country generally, steady elsewhere.

—*Times of India*: Nemesis: "I beg to remind Father Daling that more than a month has elapsed since I requested him, in your columns to propose the name of some impartial person as arbitrator to decide as to whether I had earned

the premium of 1,000 thalers. I shall feel obliged if he will kindly do so at his earliest convenience."

—Same: The new rooms of the Young Men's Christian Association at the Apollo Bunder are now open to the public. The building we have already described; but it may not be inappropriate at this stage to refer shortly to the objects and uses of the establishment. The idea of planting in suitable localities coffee and refreshment rooms, which would be counter attractions to the public houses, has made much headway in England of late years, and at the present time in London and many of the great manufacturing towns of the north, the movement has marvellously progressed in spite of the interested opposition of the publicans. Some towns can boast of really palatial coffee taverns in which an immense business is done, and which pay handsome dividends to their promoters. The rooms at the Apollo Bunder have been started very much on this principle, although the religious element, as the designation of the place indicates, enters more into the constitution of the establishment than is the case with similar institutions at home. The picturesque situation of the rooms and their proximity to the Apollo Bunder, the Band-stand, and other points of interest without the Fort, will make them a boon to those who are desirous of partaking of nonalcoholic refreshment in the cool of the evening, or during early morning. For soldiers from Colaba, or for sailors from ships in the harbour, the place will also be convenient, and doubtless a large business will be done with this class. The local papers, some monthly magazines and other periodical literature are supplied to customers, who also have the privilege of obtaining free of cost writing materials. The rooms have been established with a good object and deserve the patronage of the public generally. In connection with the Association a coffee-room has been started at the Prince's Dock, where in consequence of the presence of a large number of European seamen, such a place is urgently required. The Jack Tars and others who frequent the dock are large customers, and if the place only serves to keep sailors from the bazaar and its demoralising influences a great advance will have been made in the direction of order and morality.

—The *Lahore Tribune* has the following:—"A correspondent at Ludhiana calls our attention to the immorality of the *saradh* days, which commenced on the 8th current, and gives an account of what is being done in that town in these so-called sacred days. Girls of from 12 to 20 go, often at the dead of night, during these days, to the river Budha, flowing by Ludhiana, for *ashnan*. On their way to the river they sing out such shamefully abusive and indecent songs that the less said about them the better. Troops of bad men go to the ghat where the girls bathe. After taking their bath the girls stand in two lines one facing the other, and pour out the most abominable abuse, the girls of each party directing it against those of the other. On asking a Pandit why girls are thus allowed to play the d—l, our correspondent received the reply:—"The more a girl is abused during the *saradh* days, the longer lives her husband." The particular custom under notice is not peculiar to Ludhiana; it is more or less prevalent in most parts of the Punjab. The sooner this abomination is put down the better."

—Rain fall to date, Fort, 77 in.

—*Sunday Mirror*: We hear that the Madagascar Government, having heard of the evils of the opium traffic in China and elsewhere, have prohibited the growth of the poppy in their new code of laws just published. The prohibitory clause runs thus:—"The planting of the poppy is forbidden in the land of Madagascar, and whosoever shall plant the same shall be fined one hundred dollars; and in case of failure to pay, the guilty shall for every sixpence unpaid spend a day in long irons or chains." Smoking hemp is also prohibited by law. Here is a lesson to our Government. We commend the above to the careful attention of Major Baring.

Selections.

THE UNSEEN KINGDOM, OR THE INTERIOR LIFE.

WE who have entered this kingdom, or, rather, in whom this kingdom is set up, sit upon the throne with our King and share His dominion. The world was His footstool, and it becomes our footstool also. Over the things of time and sense He reigned triumphant by the power of a life lived in a plane above them and superior to them, and so may we. We are all of us familiar with the expression that such or such a person "rises superior to his surroundings," and we mean that there is in that soul a hidden power that controls its surroundings instead of being controlled by them. Our King essentially rose superior to His surroundings, and it is given to us who are reigning with Him to do the same.

But, just as He was not a king in outward appearance, but only in inward power, so shall we be. He reigned not in this, that He had all the treasures and riches of the world at His command, but that He had none of them, and could do without them. And so shall our reigning be. We shall not have all men bowing down to us, and all things bending to our will, but, with all men opposing and all things adverse, we shall walk in a royal triumph of soul through the midst of them. We shall suffer the loss of all things, and by that loss be set forever free from their power to bind. We shall hide ourselves in the impregnable fortress of the will of our King, and shall reign there in a perpetual kingdom.

All this is contrary to man's thought of kingship. The only idea the human heart can compass is, that outward circumstances must bend and bow to the soul that is seated on a throne with Christ. Friends must approve, enemies must be silenced, obstacles must be overcome, affairs must prosper, or there can be no reigning. If man had had the ordering of Daniel's business, or of that matter of the three Hebrew children in the burning, fiery furnace, he would have said the only way of victory would be for the minds of the kings to have been so changed that Daniel should not have been cast into the den of lions, and the Hebrew children should have been kept out of the furnace. But God's way was infinitely grander. He suffered Daniel to be cast among the lions, in order that he might reign triumphant over them when in their very midst, and He allowed Shadrach, Meshach and Abednego to be cast into the burning, fiery furnace in order that they might walk through it without so much as the smell of fire upon them. He tells us, not that we shall walk in paths where there are no dragons and adders, but that we shall walk through the midst of dragons and tread them under our feet.

And how much more glorious a kingdom is this than any outward rule or control could be. To be inwardly a king while outwardly a slave is one of the grandest heights of triumph of which our hearts can conceive. To be "destitute, afflicted, tormented," to be stoned, and sawn asunder, and slain with the sword; to wander in sheepskins and goatskins, and in deserts and mountains, and in dens and caves of the earth, and yet to be through it all kings in interior kingdoms of righteousness, peace and joy in the Holy Ghost, is surely a kingdom that none but God could give, and none but God-like souls receive.

A few such kings we have at some time or other seen or heard of in this world of ours, and all hearts have acknowledged their unconscious sway. One I read of among the brethren of the monastery of St. Cyr. Because of their piety these brethren incurred the hatred of the monasteries around them, and the anger of their Superiors, and were cast out as evil from their community. One of them was sent as prisoner to a monastery where his chief enemies dwelt,

and was there subjected to the most cruel and degrading treatment. Although he was of gentle birth, and had been an abbot in the community he had left, he was compelled to do the most menial work, was forced to carry a noisome burden on his back, and was driven out to beg with a placard on his bosom declaring him to be the vilest of the vile. But through it all the spirit of the saint reigned triumphant, and nothing disturbed his calm, or soured for a moment his Christ-like sweetness. For his persecutors he never had anything but words of kindness and smiles of love. And at last by the mighty power of the divine kingdom in which he lived, he subdued all hearts around him to himself, and became the trusted friend and adviser, and the beloved ruler over the very enemies who had once so delighted to persecute and revile him. "Blessed are the meek, for they shall inherit the earth." By his meekness he conquered and became king. At one time a dangerous criminal was sent to the monastery for imprisonment. He was so violent that no bonds sufficed to bind him, and no strength could control him. At last he was taken to the cell of this brother from St. Cyr, and they were shut up together, even the stolid monks themselves recognizing in that divine meekness a power to conquer, that surpassed all the powers with which they were acquainted. The saint received the violent man as a beloved brother, and smiled upon him with heavenly kindness. But the criminal returned it with abuse and violence. He broke the monk's furniture and destroyed his bed, he kicked him, and beat him, and tore his hair, and spat upon him. He exhausted himself in his violence against him. Through it all the monk made no resistance, and said no word but words of love; and when at length the criminal, worn out with his fury, paused to take breath, the beaten and outraged man looked upon his persecutor with a smile of ineffable love and tender compassion, as though he would gather him to his bosom and comfort him for his misery. It was more than the criminal could bear. Hatred and revenge, and anger he could repay in kind, but against love and meekness like this he had no weapons, and his heart was conquered. He fell at the feet of the saint and washed them with his tears, as he entreated forgiveness for his cruelty, and vowed a lifelong loyalty to his service. And from that moment all trouble with that criminal was over. He followed the saint about like a loving and faithful dog, eager to do or to be anything the other might desire. And when the time of his imprisonment was over, and gates of his prison were opened for his release, he could not be induced to go, because he could not bear to leave the man who had saved him by love.

Of such a nature is kingship in this kingdom of heaven.

Each soul can make the application for itself without need of comment from me.

In Matt. v., vi. and vii. we have the King of this kingdom describing the characteristics of His kingdom and giving the laws for His subjects. "Blessed are the poor in spirit," He says, "for theirs is the kingdom of heaven." Not the rich, or great, or wise, or learned, but the poor in spirit, the meek, the merciful, the pure in heart, those who mourn, and those who hunger and thirst, those who are persecuted, and reviled, and spoken evil against, all such belong to this kingdom. Gentleness, yieldingness, meekness, charity, are the characteristics of these kings, and they reign in the power of them.

One Christian asked another, "How can I make people respect me?" "I would command their respect," was the reply. And this meant not that he should stand up and say in tones of authority, "Now I command you all to respect me," but that he should so act and live and be that no one could help respecting him. Men sometimes win an outward show of respect and submission by an over-bearing tyranny, but he who would rule the hearts of his subjects must try other methods.

Our Lord developed this thought to some who wished to share His throne. He called them to Him, and said, "You know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In this kingdom we reign by serving, we conquer by yielding.

Joseph was a wonderful type of this. In slavery and in the prison he reigned as king, as truly as when seated on Pharaoh's throne, or riding in Pharaoh's chariot. (See Gen. xxxix. 6, 22, 23.) He became the greatest by being the least, the chiefest by being servant of all.

Dear reader, art thou reigning after this fashion, and in this sort of a kingdom? Art thou the greatest in thy little world of home, or church, or social circle by being the least, and chiefest by being the servant of all? If not, thy kingdom is not Christ's kingdom, and thy throne is not one shared by him.

Art thou king over circumstances, or do thy circumstances reign over thee? Canst thou sit on an inward throne in the midst of outward defeat and loss? Hast thou entered into the secrets of this interior kingdom, and hast thou partaken of its heavenly power?

Thou wilt know it if thou hast, for this is no notional victory, no fancied supremacy. It is a real and actual reigning, which will cause thee really to "rise superior" to the world and the things of it, and to walk through it independent of its smiles or frowns, dwelling in a region of heavenly peace and heavenly triumph which earth can neither give nor take away. "For the kingdom of God is not in word but in power." It is not a talk but a fact; and those who are in it recognize their kingship, and prove it by reigning.—(*Times of Refreshing.*)

THE BIBLE. *

A NATION must be truly blessed if it were governed by no other laws than those of this blessed book; it is so complete a system that nothing can be added to it or taken from it, it contains every thing needful to be known or done; it affords a copy for a King, and a rule for subjects; it gives instruction and counsel to a senate, authority and direction to a Magistrate; it cants a witness, requires an impartial verdict of a Jury, and furnishes the Judge with his sentence; it sets the husband as lord of the Household, and the wife as the mistress of the Table; tells him how to rule, and her how to manage; it entails honor to parents, and enjoins obedience to children; it prescribes and limits the sway of the Sovereign, the rule of the Ruler and authority of the master; commands the subjects to honor, and the servants to obey; and promises the blessing and protection of its author to all that walk by its rules; it gives direction for Weddings and Burials; it promises Food and Raiment, and limits the use of both; it points out a faithful and Eternal Guardian to the departing husband and father, and tells him with whom to leave his fatherless children and in whom his widow is to trust, and promises a Father to the former, and a Husband to the latter; it teaches a man how to set his house in order and how to make his Will; it appoints a dowry for the wife and entails the right to the first born, and shows how the younger branches shall be left; it defends the rights of all and reveals vengeance to every defrauder, over-reacher, and oppressor; it is the first book, the best book, and the oldest book in all the world; it contains choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was

* A friend has sent us this, copied from an old document that lately came into his hands. Ed. B. G.

revealed; it contains the best laws and profoundest Mysteries that ever was penned, it brings the best tidings, and affords the best of comforts to the enquiring and disconsolate; it exhibits life and immortality and shews the way to everlasting glory, it is a brief recital of all that is past and a certain prediction of all that is to come, it settles all matters in debate, resolves all doubts and eases the mind and conscience of all their scruples, it reveals the only living and true God and shews the way to Him, and sets aside all other gods, and describes the vanity of them, and of all that trust in them, in short, it is a book of laws to shew right and wrong; a book of Wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies and confuses all errors, and a book of life, and shows the way from everlasting death; it is the most compendious book in all the world, the most authentic and the most entertaining history ever published, it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars; it describes the celestial, terrestrial, and eternal worlds; and the angelical myriads, human tribes, and infernal legions; it will instruct the most accomplished mechanic, and the profoundest artist, it will teach the best Historian, and exercise every power of the most skilful Arithmetician, puzzle the wisest anatomist and exercise the nicest Critic; it corrects the Vain Philosopher and guides the wise astronomer. It exposes the subtle Sophist, and makes diviners mad, it is a complete code of law, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels and a book of voyages; it is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that was ever produced, the best will that ever was made, and the best testament that ever was signed; to understand it is to be wise indeed, to be ignorant of it is to be destitute of wisdom; it is the King's best copy, the Magistrate's best rule, the Housewife's best guide, the servants' best directory, the Young Man's best companion; it is the school-boy's spelling book, and the learned man's Master-piece; it contains a choice grammar for a novice and a profound treatise for a Sage; it is the ignorant man's dictionary, and the wise man's directory; it affords knowledge of witty inventions for the ingenious and dark sayings for the grave, and it is its own interpreter, and what crowns all is that the author is without hypocrisy, in whom there is no variableness or turning.

Sd. W. Richards, Aged 84 years.

TRANSPARENCY OF CHARACTER.

BY REV. A. LOWREY, D.D.

"Blessed are the pure in heart."

Be what you seem to be, and seem to be what you are. Let your index tell all that is in the book, and no more. So clarify the glass of your appearance that it will neither exclude the light, nor obstruct the vision. Let your pretensions and intentions be the counterpart of each other; as the clear water exposes the pebbles to a great depth, so let your deep sincerity reveal your intrinsic qualities. Let your life be so free from sinful turbidness and discoloration, that, like a mirror, it shall reflect your true character. By truth and honesty, by frankness and fidelity, make the operations of your mind, and the purposes of your heart, as manifest as the workings of your physical system would be if your body were transparent. Let the eyes of Christian criticism look right through you.

Be so emptied of sin, that when Satan comes to feast like a vulture on your defects and unsoundness, he will "find nothing in you."

"Purity of heart," says Bishop Hamline, "is a simple, unmixed state of the affections." It is not the love of God, mixed with the love of the world; it is not the love of any proper object, mixed with illicit loves.

A pure heart is first a purified power; and second that purified power, purely exercised. The heart is made pure by being cleansed from all sin. It is exercised purely by concentrating its supreme love upon God, and then subordinately loving all proper objects of affection according to their relative claims upon us. God's method of purifying the heart is to put perfect love into it as an expulsive force; love being the natural repellant of sin, the two elements cannot exist in harmony.

When the heart, therefore, is filled to repletion with perfect love—perfect in kind and measure—all sin must be excluded; a vessel cannot be filled with quicksilver and water at the same time. When the heart is pure, all the moral qualities and actions of which the heart is the generator, must also be pure. A sweet fountain sends forth sweet water, and a good tree produces good fruit. It is on this principle that our Lord teaches that a tree is known by its fruit; on this account it is not necessary that we profess holiness very often, or very positively. When we are taking a long journey with the same conductor, and we have shown our ticket once or twice, it ceases to be necessary to exhibit it; so, when we are known to be fully committed as witnesses to entire sanctification, a frequent repetition of the testimony to the naked fact, in strong words, is not demanded. Nor is it judicious, for, in addition to the tendency to become perfunctory, flippant, or vain-glorious, the form of speech will grow trite, distasteful, and repugnant, both to ourselves and others.

After our experience has been once generally given, I believe testimony by indirection is most effectual. When a witness has once been on the stand and told all he knows, he is no more wanted except for cross-examination, and this may last until the trial ends. The effort will be not to elicit more of the same sort, but to break down the testimony by showing inconsistencies and contradictions. It is at this point that the danger of saintly men arises—a danger that the life should not strictly corroborate the profession. If sin has been expunged from the heart, we have a right to expect it will also be eliminated from the conversation, spirit, and dealings of the man in his daily intercourse with his fellow-men. It is true the judgment of the world and of cold, cynical professors of religion will be very uncharitable, and often untrue. They will find sin where there is no sin, counting every imperfection and infirmity a moral lapse. Every stern rebuke of wrong will be set down as anger, and every systematic effort to circumvent crime and criminals will be regarded as un-Christlike. This, however, we know they cannot at heart believe, or make others believe. Our testimony, therefore, cannot be discounted by such attempts to break it down. But a positive sin can as easily be detected by the world and backsliding Christians as by the holiest saint. And wherever sin is revealed as a habit, it completely neutralizes profession. A sinful life is a positive proof of a sinful heart; and just in proportion as any sin mars the life, it proves a stain on the soul, a root of bitterness in the heart. But where the state of the heart is such as to evolve conscientiousness and purity of principle, which invariably produce fidelity and truth, virtue and uprightness, it becomes an evidence amounting to a demonstration that the heart is pure, that its affections are crystalline, that its fountains are sweet, that its forces are rightly directed, that its pulsations are all God-ward, that, like a sea of glass, it receives and mirrors back the glorious image of God—an image of righteousness and true holiness. Like an artesian well that sends forth spontaneously a perpetual current of living water, a pure heart gushes ever by its own inherent impulses with the most exalted feelings and forces. It is a hot spring full of curative properties and high health—a gulf-stream that warms the world into life and beauty.—(*Divine Life*.)

THE THREE GOLD DOLLARS.

"THE EARTH IS THE LORD'S, AND THE FULLNESS."

In the year 1860 I was living with my sister in Maryland. I had agreed to work with her for my board and clothing, but whenever I could get a day's work in the neighbourhood I was to have what I earned thus for spending money; but, as wages were low and work scarce, I had not much money.

One Sunday morning I walked five miles to a school-house to attend a meeting, the object of which was to organize a Sunday school there. A young man, Mr. K—, addressed the meeting, and then went round to see how much he could get subscribed toward the expense of starting the school. He asked me what I would give. I could not say, as I had no money on hand, but he told me I could have some time to make it up; so, hoping to earn it, I said he might put down one dollar for me. He did so, and went to the next one, who agreed to give fifty cents, another subscribed twenty-five cents; the object was gained, the school organized, and we were all told to bring the promised money at the time appointed.

As I walked home in company with several young ladies, one said to me, "Why did you put down one dollar? Now I promised fifty cents, and I know my parents will be displeased, and it is your fault." "It is the same way with me," said another; "I subscribed twenty-five cents, and I would not have done so if it had not been for you. I know my parents will not like it."

I did not blame them for dreading the displeasure of their parents, as I was at that time myself an exile from my father's house because I had gone to church against his will; but their words pained me, as I was sorry to think that my giving had caused them trouble.

We soon came to a cross road, and while they took the left-hand road that led to their several homes, I alone took the right-hand road, which led for about three miles along a forest, where, as it was noonday, the trees made a refreshing shade.

As I walked along this lonesome road I felt very sorry for my young friends, and as the tears began to roll down my cheeks, I thought, "What if I cannot earn the money, and will have to ask my sister for it? She may not like it either; and she cannot well afford to give it to me."

My distress now became great, but just then there came a gentle whisper, "The earth is the Lord's and the fulness thereof." "Yes," I said, thinking that sweet text had come to my relief, "the earth is the Lord's, and the fulness thereof; there is nothing impossible with God. He can well supply my wants; so I will ask Him for the money." So I went into the forest behind a rock, and knelt down and poured out my heart in prayer to God. I told him that the earth was His, and the fulness thereof; and He could provide me with the dollar I so much needed. I arose fully assured I would get the money in some way: so I went on my way rejoicing, nor did I doubt but that my prayer would be answered.

As I walked on I thought perhaps I would find the money, as Mr. L—, a minister, did, when he, a boy, prayed for money to get school-books, and found just the amount he needed in the road. But when I arrived at my sister's house without finding it I changed my mind, and thought some one would employ me to work, and I could earn it thus. So every day I looked for some of the neighbours to come and employ me to work for them, and every evening as I retired to rest the temper would say, "Now another day is gone, and you have not got that money yet." But as often I would say, "The earth is the Lord's, and the fulness thereof; there is nothing impossible with God. He can enable me to get the money yet."

Saturday evening came at last; the next day the money was to be paid. How well I remember the calmness of that sweet spring evening! As I walked from the stable to the dairy with

the milk, I admired the beautiful scenery around me, when I was fairly startled by the thought, or rather a voice saying, "There, it is Saturday evening; to-morrow you must take that money to the school, and where is it to come from?" For a moment my faith staggered, and I was about to doubt the goodness of my God. Then, casting my eyes on the clear blue skies, I said, "The earth is the Lord's and the fulness thereof; there is nothing impossible with God."

Just at that moment I saw a gentleman whom I knew ride up the house. Thinking he would be a guest for the night, I hastened to the dairy and went about my duties. But he did not go into the house, but came to the dairy, and after speaking a few words to me he said, "Here, Susie, I will give you a present," and at the same time handed me a small bit of paper, so small that I feared there was nothing in it, but that he was going to play a joke on me; yet I thanked him for it, and after he had mounted his horse and rode away I entered the house, and going to the candle I said to my sister, "Mr. L— gave me a present: I must see what it is." But judge my surprise when I saw enclosed three little gold dollars!

With a glad and thankful heart I carried one of the gold dollars to the Sunday school on the morrow; and I taught four little girls in the Testament class all that summer. They are grown women now, some of them in homes of their own, and I hope to meet them in a better home by and by.

The man that gave me the three dollars was a stranger in the place, he lived many miles away, and what ever led him to come there just at that time and give me the gift I never could understand; but I never doubted but that God sent him. To God be all the glory!—(*Boston Christian*.) A. S. K.

Miscellany.

—Methodist Ecumenical Conference, Sept. 7:

Dr. Osborn having read the Wesleyan adaptation of the Church of England Liturgy, the Conference sermon was preached by Bishop Matthew Simpson, D.D., LL.D., of the Methodist Episcopal Church, Philadelphia, who took for his text part of John vi. 63—"The words that I speak unto you, they are spirit and they are life."

We are met to-day, said Bishop Simpson, as members of the Methodist family in a family union. I may be permitted to speak without egotism on the one hand, or bigotry on the other, of that great movement commenced by John Wesley and his coadjutors, and which has spread over the remotest parts of the world. Its germ was in the University of Oxford, and consisted of a few young tutors and students who met regularly to read critically and carefully the Greek Testament. They had no thought of forming societies or churches. They visited the fatherless and the widow in their affliction, and kept themselves unspotted from the world. They were good students, and simply went about doing good, appealing not to the customs of society, but directly to the Word of God. Because they did so their fellow-students ridiculed them in every possible way, called them "Bible-moths," and finally termed them Methodists. This was the beginning, this was the only Methodism of the world 150 years ago. The preacher, after alluding to the leading features of early Methodism, and especially to its employment of lay preachers, and its constant inculcation of Bible study, passed on to consider the causes which had led to the success of Methodism. That success, he imagined would be very well shown during the progress of the Conference. (Hear, hear.) He could only say that their being there that day was evidence sufficient of their success. The Methodists came, not merely from England, but from every quarter of the globe, and some from the islands of the sea. The sons of Wesley

were preaching the Gospel to-day in more than thirty different languages to people who heard them gladly, and entered into their sanctuaries. What, then, were the human causes which had led to all this success? It was not by the use of the sword, or by the employment of force, that Methodism had become triumphant. Methodism had never drawn the sword, for it had none. It never sacrificed any one at the stake, or placed one in prison; it had never even cut off an ear in self-defence. Nor was it by Government patronage or favour that Methodism had grown. In no civilized land had it sunned itself in the smile of royalty, but Methodism from the beginning had stood alone. It had asked nothing from Governments but protection. It had passed through national convulsions without harm, for it had no place or position to lose; and yet, unaided by Governments, it had always been loyal. No people, indeed, had poured out their means so readily, or given their blood so freely, for their country as Methodists. They had borne all the burdens without receiving any of the patronage. The success, again, of Methodism was not due to the powerful agency of the press. To-day it was subject to some extent to unjust and merciless criticism, and the ink was scarcely dry on pens wielded for the purpose of holding up to ridicule the principles of Methodism, and injuring or destroying its prospects. But those who thought they could do so were mistaken. Methodists had passed through the ordeal for more than a hundred years, and had come out unharmed. (Cries of "Glory to God.") In Mr. Wesley's time books and pamphlets were written containing attacks on himself and his work until it was found necessary to start a magazine, partly that Mr. Wesley might have an opportunity of explaining his doctrines and partly to furnish his people with religious reading. That magazine still lived (hear, hear), and they could boldly say that no press of any other denomination surpassed their own in the extent of its circulation or the ability of its management. If, then, the success of Wesleyanism could not be accounted for by the exercise of the sword, or the patronage of the great, or the advocacy of the press, or the ripeness of the times, to what was it due? What did their critics say? Was it to the superior wisdom of the men who laid the foundations and arranged the superstructure of Methodism that the success of the organization was to be attributed? That their enemies would scarcely admit. Was it because of the superior eloquence and tact of their ministry? That also they would be reluctant to own. Was it, then, because of the superior social position and influence of its advocates? That would be denied. Nor would it be averred that the position they held was due to the assumption by the Methodists of exclusive power and privileges. Methodism had never been exclusive. It had never claimed the Apostolic succession. (A laugh.) It never had closed its doors or pulpit against any Christian or Christian minister, but received with open arms persons of all religious denominations. It was said that Methodism suffered very greatly from divisions, and the fact that it embraced different families was oftentimes cited to its disparagement. In the same way, however, Christianity itself might be disparaged because it had its divisions. Speaking for himself alone, he was not sure that these divisions were an unmixed evil. He fancied they had their compensations, not only because they led to more flexibility, but because it was thereby possible for them to learn more from each other. But how exceedingly small, after all, were the divisions of Methodism! In the first place, they had never been divided in doctrine. He thanked God that Methodist theology was the same everywhere. Compared with their agreements, indeed, their disagreements were small. The present Conference was the outcome of a yearning for closer union and fellowship. Wesley did not desire union

of opinion. His only question was, "Is thy heart right? If so, give me thy hand." They now began to see that union of which Wesley spoke. "There had been a Pan-Anglican Congress, a Pan-Presbyterian Council, and now they had a Methodist Ecumenical Conference. Now indeed, it seemed to him that the day was not far distant when there would be a Protestant Ecumenical Conference, when Evangelical Christians of every name should come together. What might be the future of Methodism he did not pretend to say; but if he was right in the principles he had laid down, its future, to his mind, would depend on its careful study of the Word of God, upon ready obedience to God's law, adherence to Christian faith, and the desire to do good to all around them. They were present not to legislate, not to enact ecclesiastical canons, but to spread particularly the word of God, to clasp hands, to look into each other's eyes, and to report progress. In a few days they would separate to do their work in different portions of Mr. Wesley's great parish—the world. (Hear, hear.) At present they sat in the church which that great man had planted, and that very morning he (the preacher) read his text from Wesley's own field Bible, from which the Gospel was wont to be preached to thousands on the commons of the metropolis. His parting counsel to those around him was to imitate Wesley as Wesley imitated Christ.

TELEGRAPHIC NEWS.

New York, September 22nd: General Arthur, on assuming office at Washington to-day, made a speech, in which he said that he hoped to profit by General Garfield's example and experience.—It has been considered unnecessary to convene the Houses of Congress.

London, 23rd: The Court of Common Council has voted an address and a gold casket to Mr. Gladstone, and also that his bust shall be placed in Guildhall, "in recognition of the great services he has rendered his country."

Durban, 24th: At the opening of the Transvaal Volksraad the President made a speech, in which he expressed his dissatisfaction at the Convention lately concluded with the British, and said he believed that the British Government will be compelled to modify it.

London, 24th: The revival of agitation in Ireland is causing great anxiety.—The negotiations in connection with the Anglo-French Commercial Treaty are progressing favourably.—Many of the cotton mills in Lancashire have resumed work. The Liverpool cotton ring is apparently unbroken. A committee of cotton-spinners is organizing another week's stoppage. Their decision has been postponed until Friday next.

26th: The *Standard* publishes a telegram from Durban, stating that the Transvaal Volksraad has rejected the Convention with the British.—The *Daily Telegraph* publishes a telegram from St. Petersburg, stating that Asakabad is to become an important fortress, and chief depot and administrative centre of the trans-Caspian region.—Obituary.—Sir Vincent Eyre.

Aden, 26th: The cholera here last week decreased to 46 attacked, against 56 attacked during the previous week.

New York, 26th: The funeral procession of the late President Garfield to-day at Cleveland was enormous and most imposing. Amongst those who took part in the procession were ex-President Hayes, the members of the Cabinet and Congress, besides fifteen hundred notables. Upwards of seventy thousand people visited Cleveland to attend the funeral.—President Arthur remained at Washington in compliance with the request of the Cabinet.—Business throughout the States to-day was suspended.

Tunis, 26th: The Arabs still maintain the blockade of the French column at Zaghowan.—A troop of French cavalry has arrived here, and is supposed to be intended as a guard of honour to the Bey.

London, 27th: Business in England was yesterday partially suspended out of respect to the late President Garfield.

Durban 27th: The Transvaal Volksraad is still discussing the Convention. The tone of the debate

(which is expected to last for several days) is very hostile towards the British.

London, 28th: News has been received that cholera has broken out among the pilgrims at Mecca. Stringent precautionary measures are being taken by the authorities in Egypt and Turkey.—The Yorkshire cotton-spinners have agreed to run their cotton mills four days in the week during the ensuing month.—Five prisoners (including the Roman Catholic priest Mr. Sheehy) who were imprisoned under the Coercion Act have been released from jail.

St Petersburg, 28th: The merchants' bazaar at Moscow has been destroyed by fire, and damage done to the extent of two-and-a-half million of roubles.—The Russian press publish news that the Ameer of Bokhara is seriously ill.

London, 29th: At a meeting of Irish bishops held yesterday, resolutions were adopted that the authors of the Land Act were entitled to the gratitude of the Irish tenants, who were exhorted to utilise the benefits the Act conferred on them, and warning the people of Ireland against secret agencies, violence and intimidation, and also urging the necessity of a general amnesty.

PASSENGERS SAILED.

Per P and O Str Ancona, 29:

For Southampton.—Mrs Crofton, 1 child and 2 infants, Mrs J M Heath, Mr W Scott, Mrs Giles and infant, Mrs L M Good, Asst Comy Genl Taylor, Miss Taylor, Mrs Shawcross and 5 children, Mrs Mathews and 3 children, Miss Good, Surgeon-Major Shortt, Mrs Currie, Mr James Dunn, Mr J Barbieto, Mr A W Murphy, Mr E Downes, Mr C Mulcahy, Mr T Feary, Mr W Thompson, Mr and Mrs Tomlinson, and 2 Misses Tomlinson, Mr J W Wrightson, Mr D Maguire, Mr E Brookling, and Surgeon Hunt. For Brindisi.—Mr S S Thorburn, Hon G Vernon, Dr D O C Raye, Lt C C Chenevix-French, Mr G J Swann, Mr W Jackson, Mr J Watson, 13th Hussars, Mr A F Woodburn, and Mr W P Costobadie. For Malta.—Capt A E Duthy, Mr J R Jones, Mr E A Windle, and Mr E Whittuck. For Venice.—Col H A Little.

PASSENGERS ARRIVED.

Per P and O Str Gwalior, 27:

From Southampton.—Mr and Mrs Noble, infant, and ayah, Mr H Lee, Mrs Barrow, Mr L Ward, Mr O'Donoghue, Mr and Mrs Durand, Mr J W Paul, Shaik Noormahomed, Shaik Abdool Gaffor, and Mr Watt, and man servant. From Brindisi.—Mr E Trefitz, Mr C J K Watson, Miss Beilby, Capt Muir, Col and Mrs Johnstone, Col Denis De Vitre, Rev Mr and Mrs Foulks, Major Price, Mr McCabe, Major Heaviside, Mr Amos, Mr Adie, Lieut Heyland, Mr and Mrs Ogilvie, Mr R Chisholm, Col Orr, Mr J N Wadia, Mr Beighton, Mr D McMorrisson, Mr J L Lyell, Lieut Dawson, Mr Berrie, and Capt Creagh. From Venice.—Mr and Mrs McLeod, Miss Campbell, Mr R L Campbell, Mr Liebenschutz, Mr H Floyd, Dr Jameson, Sir Kenneth Cumming, Mr Fowler, and Mr Voight.

Domestic Occurrences.

BIRTHS.

HOLLAND—At Lanowlee on the 7th September the wife of Mr S S Halland of a son.

PEREIRA—At Grant Road on 29th September, the wife of Mr John Pereira, Political and Educational Department, Secretariat, of a daughter.

DEATHS.

HUNTER—September 6th, at Manchester, Andrew Hunter, formerly of Bombay, deeply regretted.

DOBBIE—September 10th, on board the s s Britannia, in the Red Sea, Jessie, the dearly beloved child of John and Jane Dobbie, aged 15 months and 11 days.

TOWNCHY—September 19th, at Bareilly, Miss Anne Caroline Townochy, Missionary, S P G., aged 42 years.

MCDONALD—Sept. 26th, at the Scottish High School, Byculla, of dentition, Henrietta Conder, the infant daughter of James McDonald.

"BOMBAY GUARDIAN."

Subscriptions received from 24th September to 1st October 1881.

W. R. James, 31st March 1881, Rs. 2; General D. Anderson, 1st August 1882, Rs. 10-14; Mrs. Addis, 30th September 1882, Rs. 7-10; Miss E. Sisson, 30th September 1882, Rs. 7-10; G. W. Winkler, 1st November 1882, Rs. 8; Peter Geering, 30th September 1882, Rs. 7-10; Mrs. C. Page, 30th September 1882, Rs. 10-14; G. Miller, 8th August 1882, Rs. 7-11.

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Western Christian Advocate ...	8	12
Christian Standard—Rev. J. S. Inskip, Editor	8	0
Zion's Herald	8	0
Quarterly Review	7	4
Advocate of Holiness—Rev. Wm. McDonald, Editor	3	0
Guide to Holiness	3	0
Divine Life Dr. Asa Mahan, Editor ...	3	0
Chautauquan	3	4
S. S. School Periodicals and other Requisites.		
S. S. Journal	2	4
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Picture Lesson paper	0	10
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The Study	1	4
Birean Quarterly	0	12
S. S. Times—Weekly	7	0
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Wide Awake—Weekly... ..	6	0
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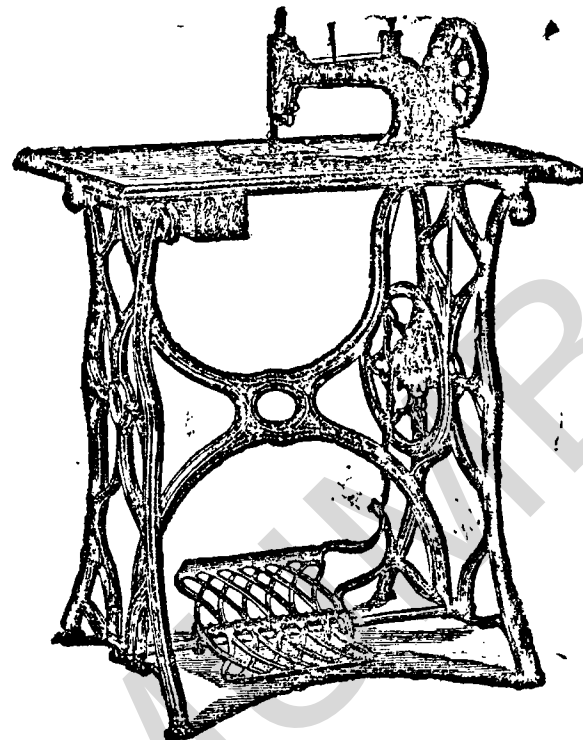
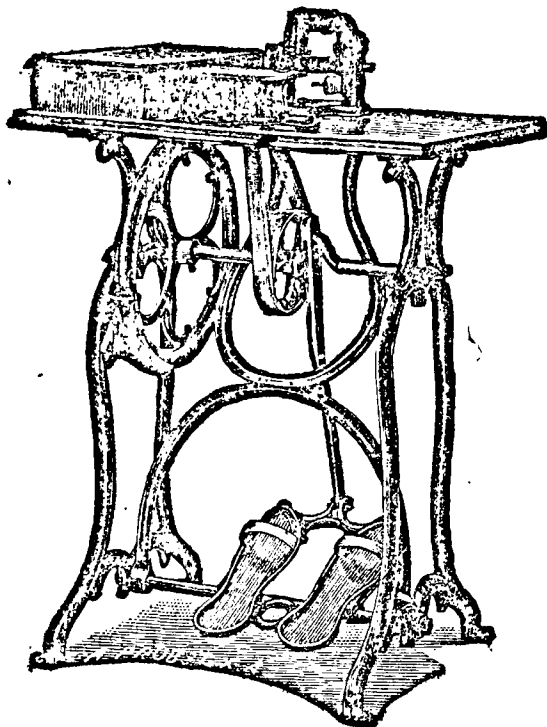
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